



THE UPRIGHT FAITH

1

St. Mark Coptic Orthodox Church, DC

11/11/17



POINTS TO BE COVERED :

- 1) Introduction
- 2) Traditional Teachings
- 3) Trinitarian teachings.
- 4) Incarnational teachings.
- 5) Scriptural Teachings
- 6) Sacramental teachings.
- 7) Eucharistic Teachings
- 8) Ecclesia teachings.
- 9) Synergetic teachings.
- 10) Do we have to Form Christ in us?
- 11) Ascetic Life
- 12) Important rule

INTRODUCTION

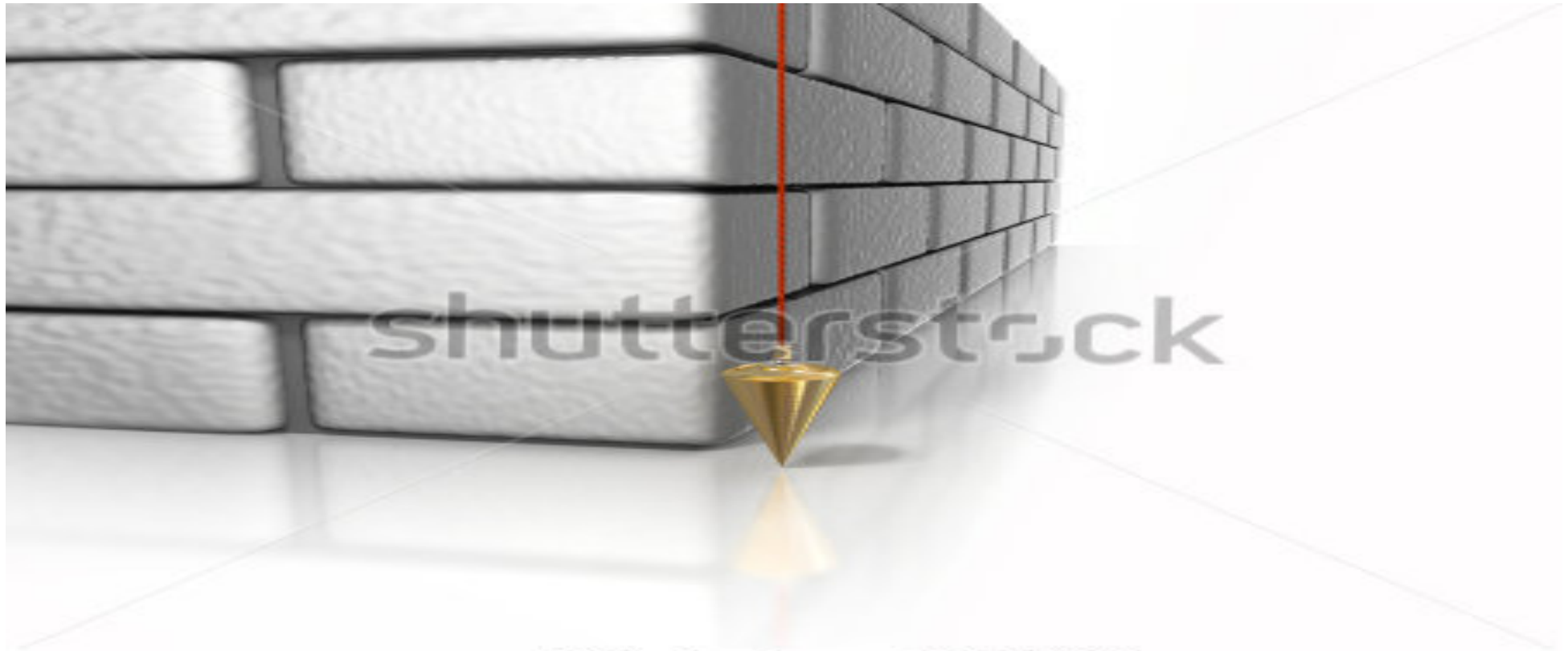
- **The Church is a loving and caring mother and willing to embrace and re-welcome everyone but not every teaching.**
- Beloved, while I **was very diligent to write to you concerning our common salvation**, I found it necessary to write to you exhorting you to contend earnestly for **the faith which was once for all delivered to the saints**. Jude 1:3

TRADITIONAL TEACHINGS

A PLUMB LINE

- And the LORD said to me, “Amos, what do you see?” And I said, “**A plumb line.**”
Then the Lord said: “**Behold, I am setting a plumb line in the midst of My people Israel; I will not pass by them anymore.**” Amos 7:8

PLUMB-LINE



ST. IRENAEUS

QUOTED BY EUSEBIOUS HIST. ECC. V.20,4-7

“I remember the events of those days more clearly than those of recent date, for the things that have been learned from childhood grow up with the soul and become one with it. So I can describe even the place where the blessed Polycarp sat and held discourse, how he came in and went out, his manner of life and personal appearance, the discourses which he delivered to the people, and how he reported his communications with John and with the others who had seen the Lord.”

THE ROUTLEDGE COMPANION TO THE PRACTICE OF CHRISTIAN
THEOLOGY

BY MIKE HIGTON, JIM FODOR, 2015, p218

St Vincent of Lerins (d. 450)
famously insisted that what is
Catholic is that which has been
believed ” Always, Everywhere,
and by everyone”

TRINITARIAN TEACHINGS

“We believe in **one God, God the Father All mighty**, Maker of heaven and earth, and of all things visible and invisible; and **in one Lord Jesus Christ, the Son of God**, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by whom all things were made. We believe **in the Holy Spirit, the Lord, and Giver of Life**, Who proceeds from the Father, Who with the Father and the Son together is worshiped and glorified ... ” [Nicene Creed]

INCARNATIONAL

“Who for us men and for our salvation, came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man ...”
[Nicene Creed].

SCRIPTURAL TEACHINGS

We have learned from none others the plan of our salvation, than from those through whom the Gospel has come down to us, which they did at one time proclaim in public, and, at a later period, by the will of God, handed down to us in the Scriptures, to be the ground and pillar of our faith. (*Against Heresies*, 3.1.1) “**St. Irenaeus of Lyons** (d. 202)

ST. AUGUSTINE

The Scriptures are in fact, in any passage you care to choose, singing of Christ, provided we have ears that are capable of picking out the tune. The Lord opened the minds of the Apostles so that they understood the Scriptures. That he will open our minds too is our prayer.

ECCLESIAL TEACHING

"And we believe in One Holy
Catholic and Apostolic
Church." [Nicene Creed]

ST. CYPRIAN OF CARTHAGE (CIRCA 251 - 256)

ON THE UNITY OF THE CATHOLIC CHURCH, CHAPTER 6

The spouse of Christ cannot be defiled; she is uncorrupted and chaste. She knows one home, with chaste modesty she guards the sanctity of one couch. **She keeps us for God; she assigns the children whom she has created to the kingdom.** **Whoever is separated from the Church and is joined with an adulteress is separated from the promises of the Church,** nor will he who has abandoned the Church arrive at the rewards of Christ. He is a stranger; he is profane; he is an enemy. **He cannot have God as a father who does not have the Church as a mother.**

ST. PHILARET OF MOSCOW, CATECHESIS

“The Church is holy, although there are sinners within her. **Those who sin, but who cleanse themselves with true repentance, do not keep the Church from being holy.** But unrepentant sinners are cut off, whether visibly by Church authority, or invisible by the judgement of God, from the body of the Church. And so in this regard the Church remains holy.”

SACRAMENTAL TEACHINGS

ST. JOHN OF KRONSTADT: SERMON ON THE NATIVITY OF JESUS CHRIST (PART 7)

“What, then, O, brethren, **is required of us** in order that we might avail ourselves of **all the grace brought unto us from on high by the coming to earth of the Son of God?** What is necessary, first of all, is **faith** in the Son of God, in the **Gospel** as the salvation-bestowing heavenly teaching; a **true repentance** of sins and the **correction of life** and of heart; **communion in prayer and in the mysteries [sacraments];** the knowledge and **fulfillment of Christ’s commandments.**”

EUCCHARISTIC TEACHINGS

(ST CYRIL OF ALEXANDRIA COMMENTARY ON JOHN BK. 4 CHAP. II)

And not only to His Word gives He power to give life to the dead, but that **He might shew that His Own Body was life-giving** (as I have said already), He touches the dead, thereby also infusing life into those already decayed. **And if by the touch alone of His Holy Flesh, He gives life to that which is decayed, how shall we not profit yet more richly by the life-giving Blessing when we also taste It? For It will surely transform into Its own good, i. e., immortality, those who partake of It.**

PATRISTIC TEACHINGS

[ST. IRENAEUS, PREACHING OF THE APOSTLES]

"This, beloved friend, is the preaching of the truth, the means of our salvation and the way of truth. **Foretold by the prophets and carried out by Christ, it was delivered to the Church by the apostles and handed down by her to her children throughout the world. Keep this with all certainty, maintaining a sound will, pleasing God, practicing good works, and aiming always at what is right.**"

SYNERGISTIC TEACHINGS

All along man's road from his fallen state to union with God, divine grace initiates in him all sorts of Goodness and Man with his free will is going to respond positively and Actively

CHURCH FATHERS ON SYNERGY

- **‘God never draws anyone to Himself by force and violence. He wishes all men to be saved, but forces no one’** St. John Chrysostom (*Sermon on the words ‘Saul, Saul...’* 6) (P.G. 51, 144).
- **‘It is for God to grant His grace,’; ‘your task is to accept that grace and to guard it.’** Saint Cyril of Jerusalem (died 386)(*Catechetical Orations*, 1, 4).

Did Christ Form in us when we
were baptized
or
we need to form him in US?

THE LITURGY OF CONSECRATING THE WATER

O MERCIFUL, KIND AND COMPASSIONATE . . .

Send down from Your holy place on high Your power. Strengthen me that I may fulfill the ministry of this great mystery which was first constituted in heaven.	<p>Θεωρησον εβουλα ζεν πβιςι εθουαβ ηντακ ηντεκχομ: μαχομ ηηη επηχινηταρι ηνταδιακονια ηντε παινιωτ μμςστηριον ετερωρη ηχη εδρηη ηντε νεφε.</p>	<p>أرسل قوتك من علوك المقدس، وقوّني لكي أعملَ خدمةَ هذا السر العظيم السمائي.</p>
May Christ take form in them that are to receive the Baptism of the new birth through me, I, who myself receive of Him.	<p>Μαρεμβι μορη ηχε Πιχριστος ζεν ηθεθαβι επιωμς ηντε πιοθαζμμςι: εβουλα ζιτοτ ανοκ θα φηετβι νοθαι ερομ.</p>	<p>فليتصوّر المسيح في الذين ينالون صبغة الميلاد الجديد مني أنا الذي اخذ منه.</p>
Build them upon the foundation of the Apostles and prophets, and root them not up ever.	<p>Κοτοψ εχεν τςεντ ηντε νιαποστολος νεμ νιπροφητης οψοζ ηνεκωερωρωρψ χε.</p>	<p>أبنهم على أساس الرسل والأنبياء، ولا تهدمهم بعد.</p>

THE LITURGY OF BAPTISM



Form the Image of Your Christ in him (her) who is about to be born again through my humility. Build him (her) on the foundation of Your Apostles and Prophets. Cast him (her) not down, but plant him (her) as a plant of truth in Your Holy, Catholic, and Apostolic Church. Pluck him (her) not out, that, by) his (her) advancing in piety, by the same may be glorified Your Most Holy Name, of Father, and of Son, and of Holy Spirit, both now and ever, and to the ages of ages. Amen.

LITURGY OF BAPTISM

Make them worthy of the grace for which they have presented themselves, that they may receive of Your Holy Spirit, and may be filled with Your divine power,

and may take the likeness of Your only-begotten Son, becoming one with Him, who is our Lord Jesus Christ.

ΑΡΙΤΟΥ
 ὑπευψα
 ὑπιεμοτ εταστ
 ὑπονοιοι εροφ.
 Εροσβι εβολ
 Ξεν Πεκπνευμα
 εθοσδβ οσος
 ἠτοσμοσ εβολ
 Ξεν τεκχου
 ἠνοστ.

Εροσψωπι εσῶνι
 ὑπεκμονοσενης
 ἠψηρι εσοι
 ἠοσδι νεμασ:
 ἠθοσ πε
 Πενβοις Ιησοσς
 Πιχριστος.

إجعلهم مستحقين للنعمة
 التي تقدموا إليها، لينالوا
 من روح قدسِكَ، ويمتلئوا
 من قوتِكَ الإلهية.

ويكونوا متشبهين بإبنِكَ
 الوحيد ربنا يسوع المسيح
 صائرينَ واحداً معه.

THE LITURGY OF CHRISMATION

AFTER THE LAST ANOINTMENT

Here, he breathes in the face of those who have been baptized and says,

receive the Holy Spirit and be a purified vessel; through Jesus Christ our Lord,

To whom is the glory, with His good Father and the Holy Spirit, now and at all times and unto the age of all ages. Amen.

Ϟϙ
ἸΟΥΠΝΕΥΜΑ
ΕΥΘΥΔΒ ΟΥΟΥ
ΨΩΠΙ
ἸΟΥΣΚΕΥΟΣ
ΕΥΤΟΥΒΗΟΥΤ
ΕΒΟΛ ΖΙΤΕΝ
ΙΗΣΟΥΣ
ΠΙΧΡΙΣΤΟΣ
ΠΕΝΒΟΙΣ.

ΦαΙ ἔτε φωϙ
πε πιὼου νεμ
Πεϙιωτ
Ἰὰζαθου νεμ
Πιπνευμα
εϙουδβ: †νου
νεμ Ἰουου
νιβεν νεμ ψα
ἔνεζ Ἰτε
νιἔνεζ τηρου:

هنا ينفخ في وجه المعتمد
ويقول:

أقبل الروح القدس،
وكن إناءً طاهراً من
قبل يسوع المسيح
ربنا.

هذا الذي له المجد
مع أبيه الصالح
والروح القدس، الآن
وكلّ أوان وإلى دهرِ
الدهورِ كلّها. آمين.

THE LITURGY OF BAPTISM

and that they may receive a garment of light, and be clothed with the vestment of salvation, and the armour of faith which is invincible and unconquerable to those who fight against us.	<p>ΟΥΟΣ ΝΤΟΥΩΠΙ ΝΟΥΕΝΤΗΜΑ ΝΟΥΩΝΙΝΙ: ΟΥΟΣ ΝΤΟΥ†ΖΙΩΤΟΥ ΝΟΥΖΕΒΣΩ ΝΟΥΧΑΙ: ΟΥΖΟΠΑΛΟΝ ΝΤΕ ΟΥΝΑΖ† ΝΑΤΒΡΟ ΕΡΟΥ ΟΥΟΣ ΝΑΤΒΩΤΣ ΕΡΟΥ ΕΒΟΛ ΖΙΤΕΝ ΝΗΕ† ΟΥΒΗΝ.</p>	<p>وَيصيروا حلةً نورانيةً. ويلبسوا لباس الخلاص، الذي هو سلاح الإيمان الذي لا يُغلب، الذي لا يُقاوم من المضادين لنا.</p>
May they be sheep in Your flock, and sons of Your heavenly bridal chamber, and heirs of Your incorruptible and eternal kingdom, in Christ Jesus our Lord.	<p>ΟΥΟΣ ΜΑΡΟΥΩΠΙ ΝΕΣΩΟΥ ΝΤΕ ΠΕΚΘΖΙ: ΟΥΟΣ ΝΨΗΡΙ ΝΤΕ ΠΕΚΜΑΝΨΕΛΕΤ ΝΕΠΟΥΡΑΝΙΟΝ ΟΥΟΣ ΝΚΛΗΡΟΝΟΜΟΣ ΝΤΕ ΤΕΚΜΕΤΟΥΡΟ ΝΑΤΤΑΚΟ ΟΥΟΣ ΝΕΩΝΙΟΝ ΞΕΝ ΠΙΧΡΙΣΤΟΣ ΙΗΣΟΥΣ ΠΕΝΒΟΙΣ.</p>	<p>وليصيروا خرافاً ضمناً قطيعك، وبنيناً لخدرك السمائي، ووارثين لملكوتك غير الفاسد الأبدي، بالمسيح يسوع ربنا.</p>

ST. GREGORY OF NAZIANZUS

(325-389) (ORATION 18)

After a short interval, wonder succeeded wonder. I will commend the account of it to the ears of the faithful, for to profane minds nothing that is good is trustworthy. He was **approaching that regeneration by water and the Spirit, by which we confess to God the formation and completion of the Christlike man, and the transformation and reformation from the earthy to the Spirit.**

ST CYRIL OF ALEXANDRIA

ON LUKE 3:21-23

For He spoke unto Christ at the time of holy baptism, as though having **by Him and in Him accepted man upon earth to the Sonship**, “This is My beloved Son, in Whom I am well pleased.” **For He Who is the Son by nature and in truth, and the Only-begotten, when He became like unto us, is specially declared to be the Son of God, not as receiving this for Himself:—for He was and is, as I said, very Son:—but that He might ratify the glory unto us.** For He has been made our firstfruits, and firstborn, and second Adam: for which reason it is said, that “**in Him all things have become new:**” for having put oil the oldness that was in Adam, **we have gained the newness that is in Christ: by Whom and with Whom**, to God the Father, be glory and dominion with the Holy Ghost, for ever and ever, Amen.

Why do the Church teach
and practice Ascetical
acts?

ST. CYRIL OF ALEXANDRIA

COMMENTARY ON THE GOSPEL OF SAINT LUKE, TRANS. BY R. PAYNE SMITH (STUDION PRESS INC.: 1983), P. 57.

The faithful, who have been established in grace through holy baptism, must cut away and mortify the tumultuous risings of carnal pleasures and passions by the sharp surgery of faith and by ascetic labors; not cutting the body, but purifying the heart, and being circumcised in the Spirit, and not in the letter [according to the letter of Mosaic Law]; whose praise, as the divine Paul testifies (Romans 2:29

THE HIDDEN MAN OF THE HEART, ARCHIMANDRITE ZACHARIAS

We have been speaking about repentance and the struggle for purification we aspire to nothing other than the 'excavation' of the gifts which were bestowed upon us in holy baptism. All our efforts are an endeavor to retrieve the seal of the gift of the Holy Spirit, which was granted to us at that time. In holy baptism, all the gifts of the Holy Spirit were given to us. In this we are no different from even the greatest saints: we received the same gifts as they did, and no less. p124

FAITH AS PRECIOUS AS OURS

- Simon Peter, a servant and apostle of Jesus Christ,
 - To those who through the righteousness of our God and Savior Jesus Christ **have received a faith as precious as ours.** 2 Pet 1:1

THE HIDDEN MAN OF THE HEART, ARCHIMANDRITE ZACHARIAS

Our effort and ascetical struggle must therefore be directed towards the cleansing, the scraping off of the layer of grime which has accumulated over the spiritual heart. As we have seen previously, this struggle for purification gradually opens up an area of spiritual activity in the heart in which each one of us may develop **the gift of royal priesthood - one of the many precious gifts received by us in holy baptism.** p124

THE HIDDEN MAN OF THE HEART, ARCHIMANDRITE ZACHARIAS

Grace initiates this change in him, but in order for this grace to bear fruit, he must live as a member of the worshipping Body that is the Church, the Church being the assembly of the saints through whom God speaks and in whom He is reflected. Our common membership unites us to our brethren who continuously stand before God, and this allows us to test ourselves safely, for the saints have themselves travelled the road to purification. And as members of the worshipping Body of the Church, we participate in the divine purity, which is nowhere to be found outside this Body, and we ourselves are thus purified. p 125

THE HIDDEN MAN OF THE HEART, ARCHIMANDRITE ZACHARIAS

The baptismal covenant is renewed in the sacrament of confession. In confession we turn to the Church, bringing with us all our filthiness, our failures, and all our shortcomings; we lay ourselves bare before the Church in all humility and She freely grants us that which we could never have acquired of ourselves, that which we could never have attained. I say the Church gives freely: as the Body of the Saints, both in heaven and on earth, She freely transmits Her treasures of sanctity and purity to Her members. In the sacrament of confession, we receive the grace of Christ in the fellowship of His saints. p

127

Lex Orandi, Lex Credendi, Lex
Vivendi.

As we Worship, So we Believe,
So we Live

TRADITION AND ORTHODOXY, P13

FR TADROS MALATY

In brief, we can say that the Church in the apostolic age accepted the living tradition, by which she received the books of the Old Testament, conceived its prophecies, discovered its types and symbols, acknowledged its unity with the apostolic testimony, received the witnesses of the apostles, declared the authority of their successors in preserving the Christian faith and practiced the true worship of God.

JOHN MEYENDORFF

LIVING TRADITION, (CRESTWOOD, NY :ST. VLADIMIR'S SEMINARY PRESS, 1978), 17

The Divine Truth which abides in her (Church) must, therefore, always face new challenges and be expressed in new ways. The Christian message is not only to be kept unchangeable, but it must also be *understood* by those to whom it is sent by God; it must answer new questions posed by new generations. Thus enters another function of Holy Tradition: to make scripture available and understandable to a changing and imperfect world. In this world, treating problems in isolation from Tradition by simplistic references to Scripture may lead to error and heresy.

SAINT JOHN CLIMACUS

”He who follows his own ideas in opposition to the direction of his superiors needs no devil to tempt him, for he is a devil to himself.”